

THE BAPTIST RECORD.

OLD SERIES VOL. XXX.

JACKSON, MISSISSIPPI, NOV. 22, 1906.

NEW SERIES VOL. VIII. NO. 47.

GREAT THINGS AHEAD.

Surely every Baptist in Mississippi ought now to see that we have the opportunity of making our Baptist College equal in every way to any other institution on Mississippi soil. If we will raise \$75,000 by January first on the plan given below, the General Education Board will give us \$25,000 and Carnegie will give us \$20,000. The above together with the Jennings gift of \$20,000 will make \$140,000. Carnegie's \$20,000 will go to Endowment. The other \$120,000 will be put into buildings and apparatus. We are pushing the movement steadily, and by hard work we will succeed. Every Baptist in Mississippi ought to help, and help liberally. Fill out the subscription blank below, and mail the same to me at Clinton.

I promise the following amounts to Mississippi College, and agree to sign notes for the same when called on to do so:

Cash by Nov. 1, 1906 \$
Cash by Nov. 1, 1907 \$
Cash by Nov. 1, 1908 \$
Cash by Nov. 1, 1909 \$
Cash by Nov. 1, 1910 \$
Name
Church
County
Post Office

Yours for success,

W. T. LOWREY.

"When obstacles and trials seem
Like prison walls to be,
I do the little that I can
And leave the rest to thee."

Sin is absent treatment of God, but salvation knows nothing of absent treatment of sin.

If Christians were more anxious about going, the Lord would take care of their getting.

The first step toward making the church an ice house is to get plenty of starch in the pulpit.

The mercies for which we set up no memorials here are the ones we shall think most of in Heaven.

Denmark is said to claim that there is not a single person in her domain who cannot read and write.

A great deal of energy is wasted worrying over the criticism of the Bible that would work wonders if applied to the practice of the Bible.—Ram's Horn.

The debt of the city of Paris is the largest of any city in the world, amounting in round numbers to four hundred million dollars.

Some people seem to be chuck full of happiness, while others can't find a single thing in this good old world to make life seem worth while.

The salary paid the head of one life insurance company is greater than the combined salaries of the presidents of the fourteen leading universities in the United States.

To study the Bible successfully we should not only study to understand so as to instruct others, but to apply its truths personally to our own individual needs. Then we will know the truth "and the truth will make us free" and strong in the Lord.

How like some clocks, are some Christian people. One hand goes round every minute, one every hour, one every day and one every month. But thank the Lord there is life in action, though it is little and slow, any way they go.

The affliction of the Christian is always useful. Some times it is needed to humble us, at another time it is useful to teach us, then again it serves to correct us and always calculated to help us on in the divine life. "Affliction though they seem severe are oft in mercy sent" and happy is that Christian that profits thereby.

The English girl had it down pretty fine when she answered the question of an American girl as to "why are American girls so much more attractive to the titled nobility than the English girls" when she said, "probably because they had more money than sense." That is an awful predicament for an American girl, but it seems to be true with a whole lot of them.

No man is really above criticism or suspicion. When Judge Parker in the last Presidential canvass charged the corrupt use of money in Roosevelt's interest, it was declared an outrage to thus reflect on one so high in public approval. The sequel of insurance investigation showed that there was stirring truth and not sentiment or poetry in the allegation. Some other men who stand high and are being boosted a lot would do well to take heed lest they fall.

It turns out to be a fact that the Moody church in Chicago to which Dr. A. C. Dixon has recently gone has no denominational meetings. It is congregational in its form of government, but quite independent and originally sovereign in its autonomy and relations. May it not be that the going of Dr. Dixon is but the first step in the direction of complete gospel order—another case of Zuhbermore likeness? Who has forgotten Carson and his church?

It has been suggested, whether based on fact or suspicion we know not, that the reason some well known church members in high life do not usually attend the church service is that they find the Sunday the most convenient time to indulge

their weakness for beer or wine drinking and are not in suitable shape for public appearance worship. Whatever may be the facts in the case the nonattendance at least is a patent fact and might be improved.

The school muddle in San Francisco between the authorities and Japan affords another evidence of the bumptiousness of our present national administration. The Constitution of the United States gives this government no authority to make a treaty with any nation, not in conformity with the Constitution or laws of any one of the States. The wrong is in the treaty and not the State, but will the government confess and rectify or bluff on? We shall see.

There is danger ahead for our boasted prosperity. Pig iron at \$15.00 per ton yields a gilt edge profit, and when it reaches that figure at least the tariff should of course be removed. But see the stand-patters holding it down until the price of pig iron goes up to \$20.00 per ton, a clear gain of \$5.00 per ton over what is already gilt edge profit, and the Steel Trust and Mr. Carnegie gets the stealage. And this is said to be the greatest and best government the world ever saw, and is—to the big rogues.

Dr. Lowrey was called to Water Valley on Saturday, Nov. 17, to attend the funeral of Mrs. Capt. Jennings. This family has always been in the lead in all good works but especially do Mississippi College and the Orphanage feel bowed in grief. This family is among the best friends of these two institutions. We extend our heartfelt sympathy to the bereaved family.

We acknowledge receipt of a copy of Technical World Magazine. The article on "Niagara Falls Already Ruined" by Alton B. Adams is worth one's reading. He states that the present power grants will use all the water and that these picturesque falls will be a thing of the past when these grants will have been fulfilled.

The Rev. R. S. Gavin, late of Bessemer, has been called to the pastorate of the Huntsville Baptist church, Ala., and the following resolution passed, which speaks for itself: "Resolved, That we call to this pastorate Rev. R. S. Gavin, at a salary of \$1,800.00, and that we allow him one month's vacation and his expenses to the Southern Baptist Convention as long as he is our pastor." This is a pastorate of large possibilities, and we shall look for our Mississippi "exile" to bring things to pass, as God shall lead and help him.

Bob Jones, the second son of the late Rev. Sam P. Jones, has gone to preaching since the death of his father.

The late Mrs. Jefferson Davis provided in her will that all her estate, except a life policy of \$10,000, should go to her only surviving daughter, Mrs. Hayes.

The Divine Call to the Ministry.

God has always had a spiritual, as distinguished from a secular, work in this world. And for this spiritual work he has raised up and fitted men and to that work specially called them. This work has been various. The names of the workers have been various. The workers have had various personalities, talents and training. This call has come in various ways, but there has been a divine call. Men are divinely and specially called to this spiritual service, as men are not called to be shoemakers, or farmers, or lawyers, or merchants. Secular work is largely a matter of choice and preference, spiritual work is preeminently a matter of appointment and duty.

The very names of these ministers imply spiritual appointment. A "prophet" is one who speaks for God. He has God's word. He is God's messenger bearing God's message. An "ambassador" (2 Cor. 5:20) represents a government. He is appointed and authorized and sent by that government. His whole office and authority is valid only as he is chosen and sent by his government. How can one be a servant of God? (Jas. 1:1), or a minister of Christ? (1 Tim. 4:6), if he has not been divinely chosen? A "Bishop" or "Overseer" must be appointed by the Lord of the work.

In harmony with this, we learn that Moses held his authority from the angel of Jehovah. Joshua was commissioned by the God who appeared to Moses; Jehovah called Samuel; Jeremiah was "appointed" of God; the "vision of God" came to Ezekiel; John the Baptist was "sent by God"; the Seventy and the "Twelve" were "chosen," "appointed" and "sent"; and nearly a score of times does Paul in some ways the model minister, definitely and emphatically declare that he was God's sent one. These are not exceptions; they are examples. What prophet, apostle, or minister in times, Old Testament or New, did not have his divine call?

Speaking to the elders from Ephesus, Paul says: "Take heed . . . to all the flock, in which the Holy Spirit has made you Bishops"; writing to the Colossians he charges Archippos: "Take heed to the ministry which thou hast received in the Lord." In Amos, God says, "I raised up of your sons for prophets." Christ gave some to be apostles; and some, prophets; and some, evangelists; and some pastors and teachers. (Eph. 4:11).

As any look upon the harvest fields, are they not instructed to pray the Lord of the harvest that he may "send forth laborers into his harvest." And Paul asks, "How shall they preach, except they be sent?" (Rom. 10:15).

And not only so, but special curse and punishment threatened those who presumptuously spoke in God's name and he has not sent them. (Cl. e. g., Jer. 14:15). There must be a divine call or there is no authority to minister these spiritual things. And where there is this call there is divine authority for this ministry. Woe to the man who runs not being sent. Woe to the man who will not run being sent.

This call has come in various ways. To Moses the angel spoke out of the burning bush. Samuel in his sleep heard the voice of his Lord. Isaiah had his overwhelming vision of Jehovah in the temple, and answered the call to "go." The word of Jehovah came unto Jeremiah, saying, "Be-

fore I formed thee in the belly I knew thee, and before thou earnest forth out of the womb I sanctified thee; I have appointed thee a prophet unto the nations." "The word of the Lord came unto Jonas the son of Amittai, saying, 'Arise go to Nineveh.' Elijah is divinely commissioned to "anoint Elisha to be 'prophet in his room.'" As Jeremiah felt God's message "like a fire burning in his bones," so Zechariah and others had their "burden of the word of Jehovah," which they must carry and deliver.

From the above review of Scripture I draw these four inferences: 1. God specially and solemnly calls some men to preach. 2. No man should be ordained to the ministry unless he has such a call. 3. The churches should look to the Lord for ministers. 4. Any man entering the ministry should in all humility and prayer assure himself that he is called of God to this spiritual work.

W. H. PALMER.

Searching the Scriptures for the Most Important Thing.

Many important things are revealed in the Bible. The most valuable of these is life. How to preserve and use to the best advantage the animal life in a human being is of great import. Compared with the spiritual, which brings with it the divine nature, it is of but little value. Bodily exercise profiteth little; but Godliness is profitable unto all things, having promise of the life that now is, and that which is to come."

Mental life, and its immortality is of much importance; but the new spiritual life is of much more value, and should be of much greater interest to every human being than all other things. How and where I shall spend eternity ought to interest me more than any thing of which I can think.

To be destitute of interest in the highest life possible to men is a great sin. To be without this life is a great loss in time, and a still greater one in eternity. It is sad to be wanting in this highest of all life. He, who is interested in this life, and yet unwilling to receive it as a gift from God to him, is to be pitied.

WHERE MAY I FIND THIS LIFE?

In Christ Jesus. "If any man be in Christ, he is a new creature." He is new in that a new life has come into his spirit. "That which is born of the spirit is spirit." "As many as received Him, to them gave He power to become sons of God, even to them that believe on His name, who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." "Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you." The animal is slain. Its flesh is preserved. This flesh is eaten. It becomes the flesh of him who eats it. So the spirit by faith conceives Christ Jesus dead for sins, His flesh preserved by His resurrection, and now he receives Him as his risen Savior and Lord. He thus takes Christ into his spirit and life. Thus Christ becomes a part of his spirit and life. He can now say, "The life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me."

HOW DO I GET THIS LIFE?

By receiving the Son of God. "As many as received Him to them gave He power to become the sons of God." "This is the

record, that God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life; and he that hath not the Son of God hath not life." There is no spiritual life apart from Christ. It is impossible to receive this life without receiving God's Son. "The riches of the glory of this mystery . . . is Christ in you, the hope of glory."

ABUNDANT LIFE IN CHRIST JESUS.

It is our privilege to have abundant life in Christ. He came that His people might have His life in abundance. He says, "I am come that they might have life, and that they might have it more abundantly." It is a great thing to have enough spiritual life to get into Heaven. If we have any at all we have enough for that. It is a far greater blessing to have spiritual life in abundance. The soul is very little that is content with mere life, when it can have life "more abundantly." O, how we pity the one who is dragging out a miserable physical life, when he could be filled with life! There he lies, or sits, or drags himself about not knowing there is anything better for him. God pity His child, who is willing to merely have spiritual life, when he may eat daily of the Bread of life, which is brought to him in the Scriptures; and grow fat; and thus have the strength to bear all that his Father wants him to carry, and resist every temptation that comes in his way! O, brother, do not be content with mere spiritual life, but enter into that abundant life in Christ Jesus now; and thus gain an abundant entrance into the everlasting kingdom of our Lord and Savior Jesus Christ. 2 Pet. 1:1-11.

J. R. SUMNER.

Clinton, Miss.

Ten Thousand Books to Give Away.

By J. B. Cranfill.

When I became a Baptist editor some fifteen years ago I began a department in my paper with the weekly heading of "Sunday Morning Thoughts." I am still writing these articles for my paper, The Baptist Tribune of Dallas, Texas. Not only that, but I have published a book of these sketches with the title of "Cranfill's Heart Talks." I have printed an edition of 10,000 copies of this book and I am absolutely giving the books away. Concerning this book I publish the following expressions from those who have read it: "I have received the book 'Cranfill's Heart Talks', and it is a gem. I am feasting very much on the good things that I find between its lids. I wouldn't part with it for any amount."—W. B. Wingate, Baptist Pastor, Folkston, Ga.

"The 'Heart Talks' came to our home last week and we will not be able to tell you how much we appreciate them. Mrs. Elder sat down and began to read and cry for joy. She says tell you that the book makes her long to be a better Christian and long to get where we shall have no more heart aches. I am sure the hand of God was in the production of this book and you will never know this side of the glory world how much good you have done in its publication."—John F. Elder, Baptist Pastor, Erick, Okla.

"I have received the book 'Cranfill's Heart Talks' and think it the best and sweetest book I ever read. I am so glad that God has blessed the World with such a man as you are."—J. W. Patterson, Hil-ton, Texas.

"You will never know how much good it has done me to read your new book. Money couldn't buy it from me. At times when I feel lonely and sad I get the book and read it and receive great comfort from it."—Fay Caldwell, Tom Bean, Texas.

"Cranfill's Heart Talks' is worth many times the price, and The Baptist Tribune is pure gold."—A. W. Capt, 327 Montana street, San Antonio, Texas.

My plan for giving these books away is to send, absolutely free and prepaid, a copy of the book to every one who sends me a new subscriber for The Baptist Tribune of Dallas, Texas, accompanied with \$1 with which to pay for the paper for one year. If you desire to send your own name in this way and secure the book, it will be all right for you to do so. Or you can give the book to some one else if that is your wish. It will make an admirable Christmas gift, and as this is the time of gifts, I believe that every reader of these words should send me a dollar at once and thus bless some home with 52 issues of The Baptist Tribune and some other home with the book.

Most of your readers know Rev. Geo. W. Truett, of Dallas, Texas, who by many is referred to as the Baptist Spurgeon of America. We publish in The Tribune either an article or a sermon by Brother Truett every week in the year. We also publish frequent articles from Dr. B. H. Carroll, Dean of Baylor Theological Seminary, Waco, Texas, who is by many regarded as the greatest scholar and teacher in the Baptist world. Sample copies of The Tribune will be furnished free to any who will write me. Please secure one of these books before the edition of 10,000 has been exhausted. This offer will remain open until all the books are gone, but inasmuch as this article will not be repeated in these columns, I suggest that you write at once. Address your letter this way: J. B. Cranfill, Box 1065, Dallas, Texas.

Storm Swept Churches.

There have been quite a number of responses of sympathy and help for the unfortunate churches wrecked in the storm of Sept. 27. It will be remembered that at the time, a list of eleven church houses was presented as having suffered more or less severely. The losses were variously stated to me in communications from the fields, and I gave a statement of close to \$20,000 as the aggregate loss. It is now thought that a sum much less, possibly \$10,000 will be sufficient to restore them.

I submitted the matter to the Convention Board at its recent session, and the action as set forth in resolutions in this issue of The Baptist Record was recommended. How better could we please our Lord, and at the same time ourselves get a blessing and confer a blessing on our needy brethren and sisters than to join our hands with each other in the first meeting of the New Year, and lay down at His feet our offerings for this purpose. I know the storm swept over the entire State and individually the citizenship of the entire State felt its demoralizing effects, but while our crops suffered, and our forests suffered, and our trade suffered, and possibly is still suffering, these churches not only had the same losses in property interests, but in addition the loss of their houses, while in this particular you have escaped. Let us make this effort a simultaneous one all over the State; let each pastor and church give one service to it,

the first in the New Year, and if your heart moves you not to wait for the church effort do like one noble brother and send a generous gift with personal check for the amount. Do like a noble sister who sent me a gift designated for this purpose with the word that she would rather do without a new dress than not give something for this cause. Do like another sister who on reading my former letter at once responded for the love she bore the cause of our Master. And so the tide of gifts has already been rolling in from individuals and churches; and one united effort will be all that will be necessary to accomplish a great work in the Master's name and for a great cause. "If a brother or sister be naked and destitute of daily food and one of you say Depart in peace, be ye warmed and filled, notwithstanding ye give them not those things which are needful, what doth it profit? Even so faith if it have not works is dead, being alone."

A. V. ROWE.

College Tidings.

Meridian! The Queen City of the East! Yes, I have been there, and royal treatment did I receive from that royal people. Dr. Venable acted the true brother toward me and gave me a good subscription and some eminently wise suggestions. We laid the foundation of a fine collection; but as the "rounding up" remains to be done I held the report until later. Suffice it to say that Meridian will honor herself in the amount.

I took McComb City at a great disadvantage by appearing at the First church in the absence of Pastor Solomon, and then the church is carrying a considerable debt on their magnificent new building. By request of Pastor Solomon I wait until he can see the absentees, before I give the figures. That church has accomplished wonders in the last few years.

Yesterday was Hazlehurst day. Pastor R. H. Tandy is a great addition to our Mississippi forces, and he has one of the noblest churches in Mississippi. I had to rush off after the morning service in order to take part in the dedication services at the Second Baptist church in Jackson at night and so I go back today to round up matters at Hazlehurst. The report will be a good one.

We ought to raise two thousand dollars a week from now until Jan. 1. Will not all our friends wake up to the fact that our time will be out in six weeks. The convention requested every church in Mississippi to take a collection for the buildings in November. Very few of them did it. Will not many of them respond to this appeal in December? Pastor, if you can do nothing else take a cash collection, even if it is small it will be appreciated. The enrollment of students is 410.

Mrs. Z. D. Jennings.

This noble friend to all good causes has gone to her great reward. Her distinguished husband preceded her to the heavenly home 23 months ago. Sister Jennings was one of the noblest women I ever knew. I had known her for 20 years, had graduated her three daughters and her youngest son and had been often in her home and church. She has left a noble set of sons and daughters, and her queenly influence will abide. She was blessed with this world's goods and had expressed to her son her intention to give to good causes all her income ex-

cept a simple living. She was only 59 years of age, and we had hoped she would live for 20 years or more. The will of her Lord be done. Beautiful was her life! Joyous was her departure. Glorious must have been her waking in the land of everlasting day.

In sorrow, yet in joy.

W. T. LOWREY.

Clinton, Nov. 19, '06.

Due Notice Given.

If there shall occur no change in the writer's mind upon the subjects involved, he will, at the next meeting of the Baptist State Convention, offer the following for adoption:

Resolved, 1st, That we deem it wise for this convention to always meet at such a time of the week as not to include Sunday, and that the next session be appointed to open on Tuesday, after the first Sunday in July.

Resolved, 2d, That we express our thanks for, but decline accepting any invitation on the free entertainment plan.

In case the city of Jackson should express the desire, and show up well on the subject of hotel rates and accommodations, would it not be well to hold the session of 1908, if indeed not all subsequent sessions, in that city?

It is hoped that there will be some expressions through the Baptist Record upon these points.

T. J. MOORE.

Prentiss, Miss.

The Vacation Psalm.

"Praise waiteth for thee, O God, in Zion"—except in August.

"My soul longeth, yea, even fainteth for the courts of the Lord"—except in August.

"I was glad"—except in August—"when they said unto me, Let us go into the house of the Lord." "Where two or three are gathered together in my name, there am I in the midst of them"—except in August.

"Both young men and maidens; old men and children. Let them praise the name of the Lord"—except in August.

"Gather me the people together"—except in August—"and I will make them hear my word, that they may learn to fear me all the days that they shall live upon the earth, and that they may teach their children"—except in August.

Well done, good and faithful teachers, for ye have closed the door in August. Ye entered not in yourselves, and them that were entering in ye hindered.—Exchange.

The people of Mississippi are more indebted to the secular teachers for the State's rapid progress in educational, moral and industrial progress than any class of toilers; their pay is unremunerative in proportion to their beneficial labor. The Board of Directors of the Mt. Eagle Assembly has donated lots free upon which are to be built homes for them to procure board at greatly reduced rates. The Southern Normal schools located at Knoxville are to be moved there. Any Mississippi teacher who will remit Col. W. F. Talyor of Memphis, a member of the executive committee of Mt. Eagle Assembly, the sum of \$5.00 by Jan. 1st, 1907, will be guaranteed board at from \$4.00 to \$5.00 per week.

F. R. CALLOSS.

The Baptist Record.

The Most Effective—The Other Side.

In adjusting ourselves to the affairs of life about us, we must keep in mind that there are two sides to every proposition; that others just as honest and sincere as we may see things entirely different from our view. This being the case, it is very necessary, in order to move among men with the least friction, that we cultivate the spirit of compromise. From this statement, it is not to be understood that we should make any compromise, whatever within us, but that harmony is best obtained by exercising a spirit that will enable us to adjust by mutual concession."

With the power of compromise, we can easily destroy the spirit of rule-or-ruin, often prominent in otherwise good people. We can not the most successfully shape our conduct on the basis that things are going wrong, because, perchance, they are counter to our ideas of things. This course of procedure indulged will lead us to the belief that we are infallible, a conclusion calculated to destroy rather than to build up a wholesome influence.

Though we hear much morbid preaching about the power of influence, yet, after all is said, the fact remains, that such a power does exist, and must be exerted either for good or for bad. Indifference to the effect of influence constitutes the difference between a good and worthless citizen. This very neglect may work a great injustice to the character of others, and may even bring into jeopardy the good of a community.

Of course no one is free from faults, nor can we hope for absolute perfect characters until the approach of the millennial dawn, but we can, at least, be generous, and abstain from the needless utterance of that which would be best left unsaid.

A careful observance of this principle, will increase many-fold our chances for always keeping within the limits of veracity. "We are so constituted as to place confidence in the testimony of our fellow-men," and when we find ourselves deceived or played upon, a deep sense of indignation naturally arises, and as we feel under such circumstances toward those untrue to us, just so must we grant that any shortcomings in veracity on our part must be excused by others. The lack of veracity is

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more often unintentional than otherwise. It is the most difficult thing in the world to convey to another the exact state or feeling in our own soul, and, especially, when we indulge in flippant language or slighting remarks. We are often guilty of inadvertently engaging in side thrusts which in themselves may have no significance, but repeated in the mouths of the less thoughtful, may result in great harm. After a character of another has been served by a thoughtless remark, it is then too late to say "we did not mean any harm."

Having but an imperfect medium through which we may communicate our thoughts to another, it is very necessary that we exercise the greatest care, when the good name of another rests in our hands, to see to it that we give no opportunity to be misinterpreted, for reputation marred by misunderstanding will suffer none the less, because our words have been misconstrued. This evil can be avoided only by being most careful as to whom we open up our inmost thoughts. "Nothing so weakens the restraints of crime and the regards for public virtue, as the free converse of the failings and follies of another." How much more will be the evil resulting from an indiscriminate gossip tainted with an undercurrent of flippancy and prevarication.

What every community and enterprise needs is a complete co-operation and sympathy the one with the other in every relation of life. Of all undertakings of men bound together for the purpose of promoting a special interest, none should claim more attention than that of the church of the living God. There is no other place where the spirit of compromise can be more profitably exercised; where the power of influence should be more carefully guarded; where how to avoid faults and fault-finding should be more cautiously studied; where the fruit of veracity is sweeter; where the reputation of a brother should be more sacredly defended; where sympathy and co-operation are so valuable.

Brethren of the pew, is it not a fact that we sometimes discourage our pastor simply by the appearance of indifference? Do we not exercise too much the spirit of criticism which often degenerates into the evil of back-biting? Do we not sometimes sadly neglect the duty of remembering the pastor in our private devotions? Do we not often conceal from him the real truth concerning his real standing with his people? Do we not lose sight of the fact that the pastor is often a very highly organized being in his natural structure and is, therefore, more sensitive to the ruthless touch of cold criticism? Do we not forget that the tenderer his heart, the more we may help him with our fellowship and sympathy? These questions properly answered and acted upon will help to make a good pastor out of what otherwise would be a failure. These questions properly answered and acted upon will help to solve the problem of short pastorates. Real criticism translated into sympathetic helpfulness will give new energies to the pastor, infuse new zeal in the work of the church membership, and add new lustre to the glory of the Master's cause. "Whoever lives true life, will love true love."

Sound Words.

Some things are as erroneous if not pernicious as they are said to be "beautiful". As for instance a Baptist newspaper says:

Nov. 22, 1906.

"The following beautiful prayer hangs in the operating room of a Chinese Mission Hospital: 'All powerful Lord of Heaven! This thy child who is before thee is sick. We thy servants ask thee for skillful hands and for wisdom to relieve his pain and cure his body in order that some day he may understand the love and mercy of his heavenly Father and return thanks to thee and come to serve thee. We ask it all in the name of Jesus Christ the Savior. Amen!'"

Is this sick Chinaman a sure enough "child" of God and these doctors and nurses and preachers only "servants" of His? If that be true then the heathen Chinese is already far better off than they, and they would do well to engage his services in their own behalf for the "children of a King" have far more influence "at court" than mere servants. It would appear also from the teaching of this prayer that the professional "wisdom" and "skillful hands" in relieving pain and healing of maladies are regarded as the potential instrumentality in "winning souls" rather than the preaching of "Christ and Him crucified." That such instrumentalities have been and are yet so used and more depended upon by Roman Catholics and some others is a notorious fact, but never by sure-enough Baptists unless they have had a "new revelation" or have come up to that place in modern progress where they can "take matters in their own hands" and "carve out" a "new departure."

Then it would seem that the hospital itself is regarded as an instrument of persuasion which God is at liberty to use if He will, to induce the "heathen Chinese" to understand the love and mercy of "his heavenly Father" and "return thanks and come to serve Him." This heathen then according to that prayer is already a child of God only somewhat off and a little forgetful and only needs these kindly reminders with the divine blessing to awaken anew his gratitude and bring him back into His loving service. The only use for the Christ in the theology of this hospital prayer is the scant privilege of asking the favor in His name.

Now whether such a prayer as this is an abomination in the sight of God or whether it may be tolerated, rectified and answered through the intercession of the Christ is a question of more than ordinary significance.

The Lord Himself says "the Father seeketh such to worship Him as worship Him in spirit and in truth". A prayer then whether uttered within or "posted" if it is to be well pleasing to God should be in the Christian spirit or inspired by the Holy Spirit and also in the truth or in accordance with the truth as it is in the Christ, for he that turneth away his ear from hearing the law even his prayer is an abomination". The law is God's word and the prayers must be according to that word.

But is such a prayer is to be tolerated, amended by the Christ and answered it can only be upon the ground of the prayer maker's dense ignorance, for "He knoweth our frame, He knoweth that we are dust."

The prayer is beautiful only in the eyes of a Unitarian in belief who holds that all men are God's natal children and are made fit for heaven, fellowship and association with God and the holy angels by "grace and culture", a sort of refining back into original conditions, out of the depravity, moral corruption and rancid, putridity of satanic "dry rot" into which

Nov. 22, 1906.

the human race had hopelessly fallen through Adam's sin, and not by grace and the blood of Christ's sacrifice and the power of the Holy Spirit.

All that a hospital or the service of a hospital can do is to bring people under the influence of Christian attendants, who will by their Christian character and kindly treatment commend to them the Savior Christ whom they serve and preach by their example, precept and exhortation the way, the truth and the life, and thus bring them under the perview of the gospel, prayerfully asking God to save them. Just so far is an hospital useful as a propaganda of the gospel of salvation, otherwise it is as a sounding brass and a tinkling cymbal.

Our Lord's pure and noble soul was often made to mourn over the misconception of the people of His motives in the bestowal of such temporal benefits as feeding the hungry and healing the sick. Great crowds were ready to follow Him for these benefits, but not for heavenly food and healing. So it is today, very many will readily be disciples for revenue or gain or influence, leaving heaven and eternal happiness out of the equation.

Doings of the Convention Board.

Two matters were by the State Convention referred to the Convention Board for consideration. The question of putting a B. Y. P. U. organizer into the field was brought up first, and it was the judgment of the Board that it would not be wise to employ one now at least. The question of evangelism occupied considerable time and was very thoroughly discussed. After much deliberation and earnest prayer the Board resolved to put into the field for next year two evangelists. With perfect unanimity, Rev. W. A. McComb, pastor of the First church, Gloster, and Rev. W. A. Borum, pastor of the First church, Greenville, were elected as State evangelists. It is very much hoped that these brethren will see their way clear to enter upon the work early in the new year. The field of evangelism is not an untried one to either of these brethren. Wherever they have held meetings, the blessings of God have rested upon their labors. They have the ability and spirituality and are not overloaded with methods. They preach the gospel and depend on God to bless it in the salvation of souls. The Board has some plans for raising money for the relief of the storm-swept churches, that are presented in this week's columns of The Baptist Record. Surely those of us who escaped damage by the recent storm will contribute cheerfully and liberally to assist our more unfortunate brethren.

We cheerfully accord to Bro. J. R. Carter all the space he needs in this issue for setting forth facts in connection with the Orphanage work. We are glad to be able to state to our readers that in a general way our Orphanage is in a very prosperous condition. The health of the children is good and the farm and garden have done well. Also the children are being well cared for in a spiritual way, and they are doing well in their school work. However, there is need of some money just now to repay the debt incurred in finishing up the new building and equipment. The management is very hopeful that as a result of the efforts which shall be put forth on Thanksgiving occasion, a sufficiency of

THE BAPTIST RECORD.

means will go into the treasury of the Orphanage to meet all debts and to care for the current expenses. The management at the Orphanage, from the superintendent and his wife down to the least is in a very high degree satisfactory. We presume it is hardly necessary to give a word of exhortation to the pastors to present in a strong and earnest manner the needs of our Orphanage. They will do this, as they have been doing all the while.

The President of the United States has by proclamation set apart Thursday, the 29th day of November, as national Thanksgiving day. It is eminently fitting and will beyond doubt be profitable to the citizens of our great commonwealth, if they will observe in the right spirit this day. Our country has enjoyed very great material and spiritual prosperity. Let us lift our hearts to God, the great giver of all good.

Sister Carter, the wife of our Brother J. R. Carter, superintendent of the Orphanage, is now in Memphis for the purpose of submitting to an operation. Let earnest prayer be made by the brotherhood for her safety and speedy recovery. Under the most favorable circumstances the knife is dangerous; but we are hoping for the best.

Rev. J. F. Tull, now of Gallman, will enter upon his new pastorate at Mt. Olive, on Jan. 1, 1907. Bro. Tull is a good preacher and pastor, and true to his people always.

We are delighted to be able to report that Bro. Roberts, of Biloxi, is convalescing from a severe spell of typhoid fever.

Resolutions of Convention Board.

Whereas, In the recent storm that swept over the Southland, destroying millions of dollars in property, the meeting houses of the following churches in the Southern part of our State were destroyed in whole or in part, namely, Sumrall, Wiggins, McHenry, Wade, Wingate, Escatawpa, Sander-New Augusta, Ocean Springs, Vandevae and Fountainblu, and

Whereas, The people of those communities are unable to replace their houses of worship without outside assistance; therefore be it

Resolved, By the Convention Board in annual session assembled this the 14th day of November, 1906, that, on the first meeting day of the New Year 1907, as a New Year's offering, all our churches in the State take special collection for the purpose of rebuilding these houses, and forward same to Secretary Rowe at once.

J. S. BERRY, Act. Prest.
W. P. PRICE, Recording Secy.

The Storm at Mathiston and Maben.

On last Saturday night, the 17th, about 10 o'clock, the above stated towns were visited by a disastrous storm, doing untold damage to property; also hurting some 15 more or less seriously, killing one negro at Mathiston. Many homes were completely destroyed and many others so badly wrecked that they are unfit for use. Comparatively few houses in either town escaped injury. It is not believed that there is dwellings enough left to shelter the people until they can rebuild.

A number of the store houses were completely demolished and the goods exposed to the heavy rains which followed.

In Mathiston there is not a church or school house left. In Maben the Methodist church is completely demolished, and the Baptist church considerably damaged. Bro. Bailey, the beautiful home of Charley Ronden, where we were so well entertained when you were there, is a complete wreck.

Now I write this not only as a news item, for these people need help, and I make the appeal without the knowledge of any one, and without such a thing being hinted by any one. Knowing as I do the responsiveness of a generous people like ours I make the appeal voluntarily, believing that there will be a liberal response. Neither place has appointed a relief committee, but I am going to suggest to any church community or individual that is willing to help them at Maben to send their money to Brother A. J. Davis or G. W. Naron, specifying just what they want done with it—whether it shall be used for the relief of the greatest sufferers or to help repair the church. These brethren will do just what you say. Those who are willing to assist them at Mathiston may send their help to Brethren D. H. Landrum or Will Talley, stating what you want done with it, and it will certainly be appropriated as you direct.

In Christian love and sympathy,

J. L. PHELPS.
Eupora.

Pearl River Association.

We spent the last week in Pearl River Association. We visited six churches, and with only one exception we had all-day services at each place.

Bro. Bryan Simmons is the moderator, and arranged for the dates. He took great interest in planning for the work, and then went to every appointment, though some of them were fifteen miles away. An effort like that from some one in each association will make our Sunday school efforts count for much. Bro. Simmons is an earnest, consecrated pastor, and wide awake to every interest that upbuilds the cause. His noble wife and little Muriel know how to make it pleasant in the home. We closed our engagements at Columbia, and at close of Sunday morning services Brother Simmons took collection, amounting to about thirty dollars, for the churches of storm-swept district in Southeast Mississippi. We are planning for this kind of work in each association.

J. E. BYRD, S. S. M.

A Train Load of BOOKS.

The Dominion Co. Failed

One of America's biggest publishing houses, I bought its entire stock of books at receiver's sale and am closing it out at from 10c to 50c on the dollar.

Sample Prices: Late copyright books, were 1.50. My price 30c. List includes Eben Holden, The Sea Wolf, The Spenders, The Leopard's Spots, The Christian, and dozens of others. History of Nations, 74 vol. Regularly \$148.00. My price 37.00. Encyclopedia Britannica, Regularly 36.00. My price 7.75. Dickens Works, 15 vol. Regular 15.00. My price 2.95. Choice of Fine Cloth Bound Classics, 9c.

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ORPHANAGE PAGE

Through the kindness of Bro. Bailey, our general editor and Orphans' friend, we are again permitted to greet you in a Thanksgiving issue of The Record. We wish to join with you on the 29th in a united service of Thanksgiving to our heavenly Father for the many mercies He has shown us.

We are glad to have from some of our friends for this issue, articles giving some facts and figures about our Home life. We have arranged for others, but owing to postal hindrances, they will not appear. We had also planned for some new pictures, but failed to get them.

Dear Bro. Berry—In response to your request for information as to what we need at the Orphanage, I will say that we can use anything that would be useful in any other home. We have 112 children now, and others are coming, to be fed and clothed, sheltered and schooled; anything that will help in this will be acceptable. Any kind of wearing apparel for boys from 2 to 13 (we have 52 boys) and for girls from 2 to 16 can be used. We need several pairs of shoes for our larger girls and boys, something that will do for winter. We can use flour, meal, meal, molasses, sugar, rice, grits, peas (we need 25 or 30 bushels), pumpkins, turnips, rutabagas, and goods of all kinds. Anything that people can spare, that will do to eat or to wear, I greatly appreciate your wholehearted effort to help.

Rev. J. S. Berry of Baldwin is at his old tricks again, getting up a car load of things to send to the orphans at Jackson. By the way, that is a capital idea. The N. & O. and A. & V. railroads give free transportation for the car from Corinth to Jackson, and Bro. Berry arranged for the car to stop at the several stations so that people can bring in wagon loads of such things as they want to send. It costs nothing but to bring it and dump it in the car.

A telegram from our good Bro. Jennings of Water Valley brought sadness to the hearts of all at the Orphanage last Thursday, Nov. 15, as it announced the death of his mother, Mrs. Z. D. Jennings. We felt keenly the loss as she was one among our best and most helpful friends. May the Lord give grace and comfort to the sorrowing in this their time of sore bereavement.

Letter.

Feeling that the following personal letter will be of interest to many, with Mrs. Carter's permission, I publish it.

J. R. C.

My Dear Leonora:

Your letter came two or three days ago in which you asked me to tell you something about our home and children.

I feel at a loss to know just what to tell you where to begin. Nevertheless, it is always a pleasure to talk about our children when I find some one who wants to hear, and I have an inexhaustible store, such as it is.

Try to imagine yourself a visitor at the Orphanage. I meet you at the front door of the boys' new dormitory. On the right, as you enter, is the parlor, on the left is my room, and just back of that is the office.

Four of our larger boys, who have to get up earlier than the others, room on this floor in reach of Mr. Carter's call.

The second floor is occupied by the larger boys and the third by the smaller ones.

One long room on this floor is occupied by eighteen little boys.

On both floors the boys do their own cleaning up and they do it well.

From the second floor we enter the Chapel, which is comfortably seated with opera chairs. In this room we have our preaching service, Sunday school and prayer meetings, and we also keep study periods in this room every night.

A week ago we had Bro. Lowe, our missionary to China, with us, and our children were very much interested in hearing him talk.

He asked those who were willing to give their lives to the foreign mission work if the Lord should make it plain to them that He wanted them to do it, if they would manifest that willingness. Two of our children raised their hands. He told us that two of our girls who are at Blue Mountain school on the same proposition. We pray that the Lord may honor our Home by calling some of our children into foreign fields.

Last spring, during our meeting at the First church, we held services every night in our chapel, because it was too far to go and carry our children to town to church.

We had some very spiritual meetings. Many of our children were much interested and two professed conversion. Some of our Christian girls and boys did personal work. Even the little children begged to be allowed to stay up for the services and they would sing and listen to what was said wonderfully well. One tiny girl went to Mr. Carter at the close of the service and said: "Bro. Carter, let's have prayer meeting every night."

We have had one marriage in our new chapel.

We must not stop too long in the chapel, but will pass on into the girls' building. In this we find a real pretty parlor furnished by the Greenville Sunday school.

Our library is also in this building. As in the boys' building, the second floor is occupied by the larger girls and the third by the smaller girls.

On the third floor in the rear of the building is our sick room or hospital. Fortunately, it is unoccupied the greater part of the time. In this room we have a half dozen white iron single beds, a refrigerator, stove, and a nice desk and medicine case combined, given us by Mrs. Jones, an aged lady near Coldwater.

She pieced a quilt and sold it for \$30, and sent \$15 to Bro. Hooker of Mexico, and \$15 to us for our sick-room, and we got the medicine case.

Another friend gave us four little home-made hickory chairs which we use in the sick-room.

In the basement of this building are our sewing room, bath and dressing rooms, kitchen and pantry, while just under the chapel and joining the kitchen is our nice new dining room.

Just back of this building is our brick boiler and engine room, enclosing our artesian well and in one corner of which our grist-mill is operated. This mill was a gift from Bro. E. C. Melton, and on it we have ground the meal for our large family

the past two years. Our farmer's wife, "Sister Nora," wrote her daughter about our large yield of corn and Emma wrote back: "I guess Uncle Joe carries all the visitors to the barn now." We do not do that, but we do carry them to the new brick potato house where our fine crop of potatoes is stowed away. On the second floor, over the boiler room, we want to have a home-made canning factory in operation by the vegetable season next summer, when we can save enough of the surplus vegetables to supply our tables through the winter.

Back of this building is our shop, where Mr. Carter and Mr. Buckley did their work in fitting up our new building with steam heat, and where the blacksmithing, shoe cobbling, etc., is done.

Still to the rear of this is our steam laundry, where the boiler, wringer and drying rooms are operated by steam, and adjoining and opening into this is our ironing room. All the ironing is done by hand, and we have some real good ironers among our girls.

With a look into the potato house we turn to the right toward the Burford Cottage, where our babies stay.

This cottage has its own yard, with flowers in front and a nice plot of grass in the back, where the babies like to play. As we pass down the hall we see the little, neat, white iron beds in the rooms, one side for the boys, the other for the girls, but we stop for only a passing glance, for out in the back yard we hear a chorus of baby voices singing "There's a Land That is Fairer than Day," or "Precious Jewels," or "At the Cross."

We have just eleven babies now, and they are growing so fast. They are all very fond of each other. When a baby, after being in the sick-room a few days, comes back "home," the other babies are so glad to see it and they at once proceed to bring out their play-things for their little play-fellow to enjoy.

They are very happy and playful, and like very much to have us play with them.

Sometimes as I leave their building one little tot will run with arms outstretched saying, "Mrs. Carter, let me kiss you." Then I have to give a kiss all around. We think our babies are as sweet and attractive as anybody's babies.

Oh yes, we have to punish them sometimes. One dear little fellow wrote a letter a few weeks ago in which he said: "When we do wrong God makes our mothers punish us so we will grow up to be good."

The responsibility of training so many children rests heavily on our hearts and would be overwhelming were it not for our Father's promise, "My grace is sufficient."

The liberal support and words of encouragement given by so many, many friends and assurances that they remember us in their prayers is a source of great inspiration to us.

I'm afraid I've made my letter too long. I close with much love to you all.

Sincerely yours,

MRS. J. R. CARTER.

The Orphans as Helpers.

It is with great pleasure that I write a few words about our Baptist Orphanage for the special issue of The Baptist Record devoted to its interests.

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Many a time as I have visited the Home of our little ones have I been especially impressed with the helpfulness of the children. I love to think of them as co-laborers with the friends who support the institution by their means.

While the precious children entrusted to the Home have but little or none of this world's goods, they are like the apostle of old who said, "Silver and gold have I none but such as I have give I."

There is a noble band of little men at the Orphanage, a brave and helpful set of workers. Of course they are real boys and have to have an older head to plan for and direct their work, but they stick to duty pretty well and when I tell you of some of their achievements I'm sure you will be proud of them.

Bro. Zack Carter, brother of our beloved superintendent, Bro. J. R. Carter, is in charge of the farm work, and under his wise direction about thirty-five boys are learning to be expert farmers. This year they have raised all the vegetables they use and in addition about four bales of cotton, between six and seven hundred bushels of corn and about five hundred bushels of potatoes. Pretty good for little boys, isn't it?

Two of the larger boys attend to the heating of the building, firing the furnaces, etc., while three other boys are doing the printing in the "Gem" office. (Do you take the "Gem"? If not, send 25c at once to Bro. Carter and get it for a year.)

Then after the vegetables are raised by the boys, Mrs. Russell, who has supervision of the culinary department, directs the girls in their preparation of the meals. Three or four girls prepare the meals, while two others attend to the dining room. Another girl has charge of the pantry and gives out the provisions and also attends to the milk and butter, with two of the smaller girls to do the churning. Five of the larger boys do the milking.

On Monday of each week, the laundry presents the busiest scene about the Orphanage. One can hardly imagine how many garments 112 children can have in wash in a week's time, and yet in their well equipped laundry three of the larger girls wash, starch and attend to the drying of the clothes, and do it all in one day. We are so glad they have such a good laundry to lighten the labor. Then from eight to twelve other girls do the ironing and have it all done by Wednesday night. These are as noble in their work as the boys in theirs.

Miss Higdon is in charge of the larger girls on second floor and under her guidance the girls are learning how to keep their rooms neat and tidy, while Miss West is doing the same training work with the smaller girls on the third floor. Miss Lloyd has charge of the larger boys on the second floor and though they are the little farmers they are also taught to make their own beds and straighten their rooms, quite a necessary lesson for all boys to learn. Miss Roberts likewise is training the little boys under her care in a similar manner, and I dare say when these boys all leave the Orphanage for homes of their own they will be better prepared to help care for and enjoy them, even though they may share it with an efficient helpmeet.

But the nursery is one of the most interesting departments of the institution. There are, I believe, eleven babies there now, and Mrs. Nora Carter, a true mother indeed, has her heart and hands full both

night and day. She has the babies so well trained that it would do many parents good to go out there and take lessons in controlling children. It must take a great deal of real mother-love to undertake such an arduous task as is that of the matron of the nursery. She is assisted by two of the little girls from time to time.

Some of the girls are learning the art of ministering to the suffering under the tender care and wise direction of Miss Flowers, who has come to be an indispensable factor in the home life of the institution. Who knows but that in our Orphanage infirmary we may have in training other "Clara Bartons" who shall by their ministering touch alleviate the woes of suffering humanity.

From these few words briefly told, you can at least see that our children are not helpless burdens, but are real helpers in caring for themselves.

When Rev. Jno. W. Lowe, a returned missionary from China, recently visited the Orphanage, the children of their own accord asked to give him a contribution to help give the gospel to China. Of course the privilege was granted, and oh! how happily, how cheerfully they took up their offering. As Bro. Lowe was leaving the Home two little tots who failed to have their money with them when the collection was taken, came running to him and said: "Here's our nickles we want to give; it's mighty little but it's all we've got." The Master sitting over against the treasury watching the widow as she gave her mites, also saw the gifts of these little ones, for they of their penury cast in all they had. So they help too with their small gifts, and who can tell how they are multiplied in the Master's hands.

And now as the annual Thanksgiving Day approaches let us who have homes of our own blessed with happy children whose fond parents have been spared, not forget our other children in the Orphanage whom God has entrusted to our care. Let us make them comfortable and happy with our remembrances, "for with such sacrifices God is well pleased."

In many a home the sentiment of the following lines ought to stir a feeling of gratitude and bestir within us liberal thoughts for others not so fortunate:

Draw near the board with plenty spread;
And if, in its accustomed place,
You see the father's reverent head,
The mother's patient, loving face,
Whate'er this life may hold of ill,
Thank God that these are left you still.

While the little ones of the Orphanage may not have fond parents for which to be grateful, I hope they may catch the spirit of the little boy who prayed on a bitter cold night:

"Jesus, I thank Thee for skating and sleds and snow balls and my big snow man in the yard; and, Jesus, I thank Thee most for next spring, when I won't have to wear an overcoat, and when I can go out and pick flowers."

"Giving thanks always for all things unto God and the Father, in the name of our Lord Jesus Christ."

MRS. W. F. YARBOROUGH.

"Not forsaking the assembling of yourselves together"—except in August.

"Satan goeth about like a roaring lion, seeking whom he may devour"—except in August.

Thanksgiving.

(Dedicated to the orphans of the Mississippi Baptist Orphanage, and to the noble men and women who care for them.)

Strange though it seems, when hearts unscathed by loss

Pour out their thanks upon this happy morn,

That the lone heart of orphanage should lift

The sweetest note in the glad, joyous song,

So strong is human love, warmed by God's love,

And so fair has its pure light made life's way

That even the bereft heart of childhood finds

A tongue to frame a sweet song of praise.

ERON OPHA GREGORY.

Dr. J. F. Griggs, a medical missionary in Peking, declares that China has made more progress in two years past than in a thousand years preceding. Pig tails are to be cut off; foot binding is to cease; the buying and selling of women is forbidden; girls' schools are to be fostered; civil service examinations are to include modern and practical studies; jury trials are to be introduced; the penal code has been revised, and brutal forms of punishment abolished; a constitutional government is promised in twelve years—sooner if the people can be prepared; daily Chinese newspapers are multiplying; a modern army is being developed; electric lighting, telegraphs, telephones, railways and like improvements are being fostered; Sunday is to be observed in the empire and its foreign embassies.—Ram's Horn.

President Roosevelt has dismissed the negro troops, companies B. C. and D., of the 25th infantry, because of their riotous conduct at Brownsville, Texas, on August 13th. This would seem to indicate that our President is really striving to do the right thing in his administration. The trend of things is to eliminate negroes from both the United States army and navy.

Sad will be the day for any man when he becomes absolutely contented with the life he is living, with the thoughts he is thinking and the deeds that he is doing—when there is not forever beating at the doors of his soul some great desire to do something larger which he knows that he was meant and made to do because he is a child of God.—Phillips Brooks.

"An Armenian by the name of Arslan Sahagian died recently in Yonkers, N. Y., and left his entire estate, valued at about \$80,000, to the American Board. He was a graduate of Bebek school, which was the origin of Robert College, Constantinople, and was a pupil of the illustrious Cyrus Hamlin.—Exchange. This is indeed a return of bread cast upon the waters. The Lord has many men of like spirit in heathen lands, waiting for His servants to find and lead to Him."

The work of the Board at its last meeting was very prolonged and difficult, because of the many requests for help in the general work, and especially because of the special needs caused by the recent storm.

Thanksgiving.

Yes it's coming. What it will bring in the way of presents and good things no one knows.

Even if, as an occasion, it should bring nothing to us, we have received already, during the year, many things for which we ought to be truly thankful. We have had good health among our children, and a good degree of temporal prosperity. We rejoice with our people in the fact that peace has reigned in our nation, and prosperity has been evident everywhere. I feel that no section on earth has enjoyed during the year greater prosperity than has our Southland.

All our institutions, both intellectual and religious, are enjoying great prosperity, notwithstanding some difficulties that have hindered it. It has been really delightful to read of the many glorious revivals in our churches throughout our own Mississippi. They number into the thousands who have been led to an abiding faith in Jesus through the efforts of God's people. Never in our history have the institutions for the advancement of the Lord's cause been more liberally supported.

It is true we had a severe storm which swept over much of our Southland, yet the storm has its blessings and many of us will live to recognize them. I was greatly impressed with some sentiments expressed in a letter received a few days ago from one who suffered in common with many who will read these lines. Referring to the storm and rain he says, "I know without asking that you, like we, had an awful day last Thursday. . . . The damage done in dollars and cents is considerable indeed, but insignificant as compared with Moore, Pensacola and the coast generally. I lost a good part of my cotton crop. My crops of corn and cane are flat on the ground and this continued wet weather is telling on them, especially the corn. The loss will necessarily be great. Well, this is the dark side. The bright side, as I think of it, is that this is only one year in many, and when we consider the Godless, wicked lives of so many, many people, and the short-comings and poor service rendered by those who profess to love and serve God, the wonder is that the Lord doesn't give more of calamity and loss of blessing."

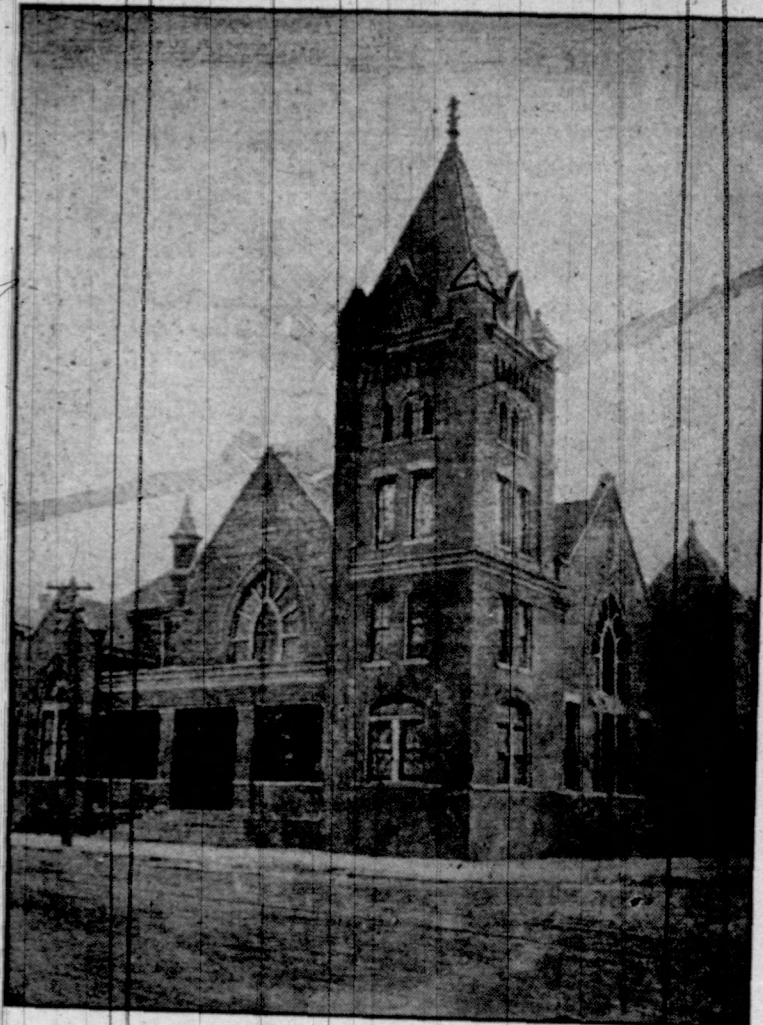
Surely He would if "He dealt with us after our sins and rewarded us according to our iniquities." Surely He is a kind and loving Father lengthening out His mercy even unto long suffering to those who are unworthy.

I trust that none of our readers will be discouraged or dispirited by this seeming or even real loss, but remember that all things are from Him who doeth all things well and who knoweth what is best.

Let us enter into His gates with Thanksgiving.

Rev. J. E. Barnett, of Clarksdale, had the misfortune to lose his new residence by fire last week. He had just completed quite a comfortable and convenient home. We are not advised as to whether he carried any insurance. We hope to hear that he was insured.

We learn that Sister Mize, the wife of Rev. O. H. Mize, is seriously ill. We trust she may have a speedy recovery.



SECOND BAPTIST CHURCH, Jackson.

On Sunday, Nov. 18th, the new building of the Second Baptist church, of Jackson, was formally set apart for the worship of God. The day was very inclement, but still a good congregation assembled at 11 o'clock to witness and participate in the dedicatory services. The West Side churches, Methodist, Presbyterian and Disciple, and also the First Baptist church, called in their appointments. The pastors of these churches and some of their congregations were present at the dedication. After some good singing by the choir and congregation, Rev. W. H. Hill, pastor of the West Side Presbyterian church, offered invocation. Rev. M. F. Harmon, pastor of the Second Christian church, read the Scripture lessons for the occasion, and Rev. H. M. Ellis, pastor of the Capitol street Methodist church, led in prayer. Rev. W. P. Yarborough, pastor of the First Baptist church, delivered the dedicatory sermon from 1st Kings 9:3: "And the Lord said unto him, I have heard thy prayer, and thy supplication, that thou hast made before me, I have hallowed this house which thou hast built to put my name there forever; and mine eyes and mine heart shall be there perpetually." After this strong and helpful sermon, Dr. A. V. Rowe offered an earnest prayer of dedication. After a quiet collection of \$228.00 was taken, the presentation of the keys of the church was made by the editor of The Baptist Record to Z. Taylor, the senior deacon of the church, representing the deacons of the Second Baptist church, who was admonished to guard well the doors of the new building, as the spiritual power and prosperity of the church depend so largely upon what enters the building. Rev. W. P. Price, the energetic pastor, made a brief statement concerning the difficulties encountered in the erection of the building. The building cost as it now stands \$21,300 in round numbers. It was

a great day with the pastor and his faithful flock. Coronation was sung and the benediction was pronounced.

At 7:30 a consecration service was held. Dr. W. H. LaPrade, pastor of the First Methodist church, read the Scriptures, and Dr. J. B. Hutton, pastor of the First Presbyterian church, offered prayer. Dr. W. T. Lowrey preached the consecration sermon on Paul's Prayer for his Favorite Church—the Phillipian Church. It was an inspiring discourse. At its close Dr. A. V. Rowe made some appropriate remarks on consecration, followed by a prayer by Pastor Yarborough, and the benediction was pronounced by T. J. Bailey. Thus closed an epochal day in the career of the Second Baptist church. All seemed happy and encouraged.

A meeting is in progress in this church, in which Rev. E. D. Solomon, pastor of the First church, McComb, and Rev. Otto Bamber, pastor at Wesson, are doing the preaching, and Bro. Reynolds directing the singing. It is hoped a great meeting will follow the dedication.

Pastor Price deserves great credit for the manner in which he has lead his forces in the erection of this splendid edifice.

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ANNOUNCEMENTS

Sunday School Board
Southern Baptist Convention

Our Periodicals.

Enlargements and other improvements have been made for the incoming year. Send for samples and examine for yourself. There is nothing better or quite so good for our Sunday schools.

The B. Y. P. U. Quarterly.

Has many special features. Doctrinal Lessons, Bible Study Lessons, Mission Lessons, Devotional Lessons. One of each for each quarter. Just the thing needed for our young people in their meetings.

Something New and Special.

An Advance Course of Study in the Ethical Teaching of Jesus, proposed by the International Lesson Committee for adult classes. This course, divided into twelve lessons, will be published in four pamphlets—one pamphlet for each quarter containing thirty-four large 12 pages, and for sale fifteen cents single copy or twelve cents each for ten or more copies to one address post-paid. The four pamphlets, when completed, will be issued in book form for permanent use. The lessons are being prepared by Dr. John R. Sampey, member of the International Committee and Professor in the Southern Baptist Theological Seminary.

Supplemental Lessons.

With January and each succeeding issue, The Teacher and Quarterlies will contain, in addition to regular lessons, material for a full graded supplemental course. This will include denominational doctrine, memorizing scripture and special Missionary Lessons, prepared on entirely new plan. Full information given in advance on request.

Baptist Sunday School Board = = = Nashville, Tennessee

Clean Preachers.

Today I was a passenger on the Vandalia railroad. In front of me sat the conductor, a fine looking gentleman, seemingly in his forties, but who informed me that he was past fifty years of age. Behind us sat a preacher whose conversation attracted the attention of the passengers. His appearance called forth a criticism on even terms from the conductor. Hoping that the friendly criticism will prove beneficial to the ministry in general, I will give it to our readers.

"Sir, I have been conductor on this run for over twenty years, during which time I have made humanity a study, and especially preachers; not that I do not admire that class, for I do; my father was a minister, and educated me to fill that responsible position, but I have always felt my unfitness, hence I chose the profession of teaching until I entered the railroad service. I have had business with all classes, from the highest to the lowest, and I think I know a passenger as soon as I fix my

eyes upon him. Now, sir, I say it is a shame for ecclesiastical bodies to ordain and commission men to preach who would better represent the gambling fraternity or the bum element. I think, sir, that a man who preaches the Gospel of the Lord Jesus Christ should be a clean man, both in body and in spirit. I make no pretensions to being a Christian, and possibly never will; but I have a wife and daughter whom I love better than my own life. One day I said to them, 'I may not be a Christian, but one thing I will promise you, and that is, I will die a clean man.' I have held myself aloof from many men in my line of business, simply because they do not care how they live, and I intend to keep that promise to my family to live and die a clean man. And, sir, I think that no man should be allowed to stand in the sacred desk who does not emulate the virtues of Him whom he professes to represent unto the people. There is a minister (no, a man traveling on a permit), who has gone over my division every few days for

many years, and when he leaves his seat, the floor is unfit for any decent person to occupy that seat again until the floor has been scrubbed. One day he came in and seated himself behind a lady and began squirting his tobacco juice on the floor, and continued until it ran under the lady's feet in front of him. I passed by, and seeing it, paused and fixed my eyes upon the flowing amber, until he remarked, 'Well, what have you to say?' I answered, 'Well, sir, I can not understand why God should make a two-legged hog when a four-legged one is worth so much more.' I waited not for a reply, and only hoped that he would report me to headquarters for a breach of courtesy.

"Again I was passing from one car to another one day, when a preacher (no, a man with a permit), passed me and asked me to go into the smoker and have a smoke with him. I politely declined. 'What!' said he, 'are you not allowed to smoke while on duty?' 'No, sir, nor when off duty, either.' It is against the rules of the com-

pany to smoke while on duty, and it is against the law of my conscience, in view of my family, to smoke while off duty. I am not a clean man because I have to be, but because it is best for me and my family.' I said to him, 'When I see a minister with his feet higher than his head, his hat pushed back and a cigar in his mouth, while the smoke curls about his head, he impresses me more like a gambler and tough than a representative of Jesus Christ.' I can not understand how a man can preach to people to be clean and pure, when he is himself unclean and impure. To do so is hypocrisy. I don't care to talk to any man from whose foul tobacco and whisky breath I have to turn my head; neither do I care to talk to a man nor have one talk to me whose shirt front is smeared with tobacco juice. But here we are at Logansport. Excuse me, sir, but I think a minister above all men should be a clean man; good bye."

This needs no comment. I went from the train so deeply impressed with that conductor's speech, that I felt that it might do some of our tobacco-smoking-and-chewing preachers good to know what an educated railroad man thinks of those who indulge in any such uncleanness.

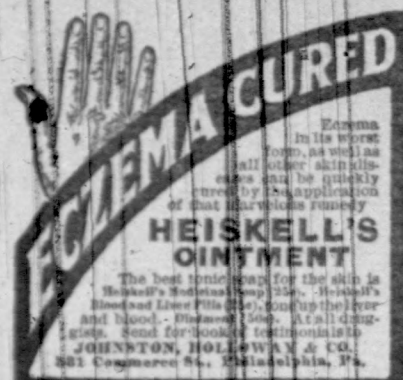
"Wherefore, brethren, seeing we are surrounded by so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us. Looking unto Jesus," for example. Let us be pure in practice that we may die clean men.—H. C. Patterson, in Patriot Phalanx.

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WOMAN'S WORK.

Mrs. JULIA T. JOHNSON, Editor,
P. O. Clinton, Miss.
[Direct all communications for this department to Clinton, Miss.]

Woman's Central Committee:
Mrs. E. W. Spencer, President,
Meridian; Mrs. W. R. Woods,
Secretary, Meridian.

Report of Central Committee for
Quarter Ending Oct. 1, 1906.

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State missions.....	4.25
Home missions.....	4.00
Home uses.....	5.00

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Home uses.....	3.00
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Hattiesburg—	
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SOCIATION.	
1st Ch., Meridian.....	10.20
Home missions.....	10.20
State missions.....	10.20
Orphanage.....	10.00

South Side, Meridian—

Home uses.....	31.55
15th Ave., Meridian—	
Foreign missions.....	3.60
Home uses.....	114.50

NEW LIBERTY ASSOCIATION.

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Miss Jennie Hill, com-	
pound in Italy.....	1.00
W. M. S., compound in	
Italy.....	5.00

Margaret Home.....

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Foreign missions.....	26.00
Orphanage.....	32.70

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Oxford—	
Compound in Italy.....	5.00
PEARL LEAF ASSOCIATION.	
Bunker Hill—	
Foreign missions.....	1.65

State missions.....

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Mt. Olive—	
Home missions.....	6.00
Collins—	
State missions.....	3.50

Home uses.....

164.70	
Margaret Home.....	2.50
PEARL RIVER ASSOCIATION.	
Holly Springs—	
Foreign missions.....	3.00

Home uses.....

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Olah—	
Home uses.....	4.50

UNION ASSOCIATION.

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Margaret Home.....	1.00
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Tupelo—	
Home uses.....	10.72

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Hospital.....	
YALOBUSHA ASSOCIATION.	
Tillatoba—	
Home uses.....	7.50

Ashtand—

Foreign missions.....	5.50
Home missions.....	5.00
State missions.....	5.00
Home uses.....	52.69

Charleston—

Home missions.....	5.60
Home uses.....	86.00
Spring Hill—	
Foreign missions.....	10.00

Home missions.....

10.00	
Home uses.....	58.93
Orphanage.....	5.55
Ministerial education.....	5.00

Greenada—

State missions.....	10.00
Home uses.....	35.92
Orphanage.....	76.83

YAZOO ASSOCIATION.

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Mississippi College.....	5.00

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Totals—

Home missions.....	\$ 152.75
State missions.....	82.70
Foreign missions.....	88.50

Home uses.....	962.99
Orphanage.....	185.13
Mississippi College.....	15.00
Ministerial education.....	5.00
Margaret Home.....	9.00
Compound in Italy.....	22.60
Colon Chapel.....	5.00
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The sufferer, in the first stages of catarrh, can secure a half state of cleanliness by a frequent use of his handkerchief; but that dreadful "dropping down" into the throat finally sets in, and the victim is absolutely helpless; for he is often forced to swallow the same material as that which is discharged from the nose. These offensive mucous discharges are quickly relieved by PORTER'S CA-TARRH-O. A single box will cure all discharges, either outward through the nose or inward into the throat. Promptly relieves all sneezing, Hay Fever, and colds in the throat. Contains no opiates or narcotics; it is simply antiseptic and curative. Price 50c.; send stamps if not kept by your dealer. PORTER MEDICINE CO., Paris, Tenn.

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The Great Guest Comes.

"While the cobbler mused there passed his pane
A beggar drenched by the driving rain,
He called him in from the stony street
And gave him shoes for his bruised feet.
The beggar went and there came a crane
A bundle of faggots bowed her back,
And she was spent with the wrench and rack.
He gave her his loaf and steadied her load
As she took her way on the weary road.
Then to his door came a little child,
Lost and afraid in the world so wild,
In the big, dark world. Catching it up,
He gave it the milk in the waiting cup,
And lead it home to its mother's arms,
Out of the reach of the world's alarms."

The day went down in the crimson west
And with it the hope of the blessed Guest,
And Conrad sighed as the world turned gray:
Why is it, Lord, that Your feet delay
Did You forget that this was the day?
Then soft, in the silence a Voice he heard:
Lift up your heart, for I kept my word.
Three times I came to your friendly door;
Three times my shadow was on your floor.
I was the beggar with bruised feet;
I was the woman you gave to eat;
I was the child on the homeless street."
—From a poem by Edwin Markham, in the December Delineator.

Ten Cogent Reasons.

Shortly after the death of the late Sam Jones, the Rev. Walt Holcomb, who had been for a number of years the great Evangelist's co-worker and constant friend, was asked to write ten reasons why Mr. Jones appealed to the masses with whom he came in contact. This is what he wrote off-hand, and they convey much meaning:
1. He hated the sin; but he helped the sinner.
2. He thought an ounce of mirth was worth a pound of sighs in any market place.
3. He had no mercy for the Pecksniffs of this world, and punctured sham and hypocrisy with his keen wit.
4. He was himself a living ex-

emplar of the truths he preached. From a member of the "Down-and-Out Club" he raised himself to a prophet of light.

5. He preached and proved the optimistic lesson that life is liveable; for he foresaw the day when Death, the slayer, shall himself lie slain.

6. He never forgot that Christianity was a religion of joy and laughter, not one of tears and sorrow; a living help for this earth, now and here, and not a bundle of dried and moldy dogmas.

7. He was a man of and for the people.

8. He was a humanitarian in every sense that the word implies.

9. With all his firmness and steadfastness of purpose and conviction he was gentle, tender and kind in the truest sense.

10. Above all, he was a man.

The "Life and Sayings of Sam Jones" will be issued from the house of J. L. Nichols & Co., Atlanta, Ga., early in December. The work, which is by Mrs. Jones, assisted by the Rev. Walt Holcomb, contains more than 400 pages and is superbly illustrated. Half morocco, \$3.50; cloth, \$2.50; edition de luxe, \$5.00. Best selling book of the year. Send 50 cents for a handsome outfit. A golden opportunity for live agents. Address J. L. Nichols & Co., 915 Austell Building, Atlanta, Ga.



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Deaths.

A Sad Call.

As I stepped off the train at Montrose last Saturday (Nov. 3) Brother Billy James said some one wanted me at the phone. I went immediately, and found that my brother, J. A. Miley, of Mayton, Miss., wanted me to go to his home at once. His little boy, Eddie, having died Saturday morning. I could not refuse my brother's call, so I caught the north bound train getting off at Newton, and boarding the west bound train, getting off at five o'clock. Wife and I were at brother's by 10 o'clock Saturday night. It was a sad time indeed.

On Sunday morning at 11 o'clock we held services at the open grave in the Mayton cemetery, and in the presence of a large crowd of sorrowing friends and heart-broken father, mother, brother and sisters we laid his little body to rest, to await the judgement day. He was near three years old, the baby and pet of the family. It was a sad day but it is God's own way of bringing hearts closer to him.

In the afternoon at three o'clock, I had the happy privilege of preaching to a good congregation of my relatives and old neighbors. It afforded me great pleasure to stand in the pulpit that I had occupied for 17 years, and preached to the people. No people on earth are so dear to me as these. Elder D. J. Miley is the honored pastor at present. The church greatly loves and appreciates him.

May God's blessings rest upon my dear brother and family.

His brother,
T. J. MILEY.

D. M. Love.

Has entered into that rest that remains unto the people of God. He died in the Lord, and for such there is a crown of rejoicing.

Brother Love was born August 6th, 1842 in Norumb, County, Miss., and died at his home in Brooksville, Miss., November 10th, 1906. A devoted wife, seven children, and eighteen grandchildren are left to mourn his loss. His funeral services were held in the Brooksville Baptist church, being attended by a large concourse of friends, after which all that was mortal of this grand and good man was laid to rest in the Brooksville cemetery.

In the death of D. M. Love, a good man has gone from among us. We deplore his loss, but feel that our loss has been his gain. From the organization of the Brooksville Baptist church until the time of his death, he was his faithful servant and deacon, and a loyal citizen in the Brooksville community. He was a ways found on the right side of every moral issue. If he knew the right, he was for the right.

Brother Love was a good man, a man of strong convictions. He was fully persuaded that right and wrong are distinguishable; that they have different results. Thus firmly convinced of these things, he invariably took a stand for the right and against the wrong.

The courage of this good man was equal to his convictions. Brave in battle, he was in peace. He was a moral hero. He would not yield a point where the principle of right was at stake even to purify a friend. He could be relied on

in a struggle between the forces of light and darkness in a word, and without doing violence to the truth. Brother Love was a good man, a true man, a christian man. Hence to him, death had no terrors. He lived in the Lord and died as he lived.

The sympathy of the entire community goes out to his sorely bereaved family. His Pastor mourns the loss of a faithful co-laborer, and prays that the Father's mercies may fall on his children and grandchildren. We all pray for the grief-stricken wife. Heaven bless the family.

Pastor.

Mrs. J. T. Casey.

Mrs. J. T. Casey died Nov. 10th, leaving a husband and two sons one having preceded her.

She was born in Hinds county March 2nd 1831 and joined the Baptist church when 15 years old being a member of the Hollandale church at her death.

She spent the most of her life in the service of the Lord. She was attentive to her church duties, supporting her pastor in his work. She was devoted to her family and kind to her friends by whom she is greatly missed.

The funeral was conducted Sunday morning when her body was laid to rest.

By her pastor.

L. P. GREGORY.

Chester D. Sheeley.

Chester D. Sheeley died at his home in Charleston, Miss., after a short illness, of hematuria, Sept. 14, 1882, was baptized into the fellowship of the Charleston Baptist church May 4, 1906. Chester gave promise of becoming a useful member of the church, but God took him ere his life grew into full fruitage. "Great is the mystery of godliness."

H. W. ROCKETT.

Rev. R. R. Martin.

Brother R. R. Martin died suddenly at his home at Enid, Miss. Nov. 5th, 1906. He was sixty-one years old, having been born March 14, 1845. Bro. Martin had been a christian thirty-two years. He was one of the strong members of the Baptist Church at Enid. He had also been past-master here a number of years. He leaves a wife, three sons and two daughters to mourn his death. The Judge of all the earth will do right.

H. W. ROCKETT.

Resolutions.

Whereas it pleased our dear Heavenly Father to remove from our midst on Nov. 10th, our dearly beloved sister Mrs. J. T. Casey.

Resolved First, that we the members of the W. M. S. of Hollandale Baptist Church feel keenly our great loss, and wish to extend to the sorrowing family our deepest sympathy, in this their sad bereavement.

Resolved, Second, that the church has been deprived of a most faithful member whose kind heart seemed to go out to all that were needy and was every ready to give her attentive ear to the troubles of others.

Resolved third, that her memory will ever be held dear by every member of our society, that a copy of these Resolutions be sent to the Baptist for Publication.

Committee.

Mrs. Paul Holloid
Mrs. Fannie Taylor,
Mrs. S. M. Barcliff,
Mrs. J. A. Hollingsworth.

Rev. J. B. Hamberlin.

Rev. John Burgess Hamberlin, for five years Pastor of the Palmetto St. Baptist Church, Mobile, Ala., prior to 1889, died at Healing Springs, Washington Co., Ala., Friday, Oct. 26th, 1906, after an illness of only two days, of inflammation of the bowels at the age of 75 yrs. 11 mos. and 5 days, having been born in Franklin Co., Miss. Nov. 21, 1830, an only son of Wm. Hamberlin and Susanna Yarborough.

He was a graduate of Mississippi College, Clinton, 1856, and of the Baptist Theological Seminary, Rochester, N. Y. 1858. He was ordained to the ministry at Clinton 1858, serving that church four years, afterwards having the pastorate of numerous churches, including Meridian, Forest, Enterprise, Handsboro, Ocean Springs, Biloxi and Vicksburg, Miss., Livingston and Mobile Ala., and at the time of his death was pastor of the church at Millry, Ala., being well known in the denomination both in Alabama and Mississippi.

During the Civil War he served as Chaplain in the Confederate Army under Gen. Breckenridge and Jos. E. Johnson, and later was State Superintendent of Army Missions for Mississippi. Was Founder and President of Meridian, Female College, Meridian, Miss. 1865 to 1872; was Secretary Mississippi Baptist State Convention; President Ministerial Education Society of Mississippi; Editor Christian Watchman, weekly, Jackson, Miss., 4 yrs. Editor and Proprietor The College Mirror, Meridian, 4 yrs. Co-editor The Baptist Union, monthly, Mobile, 4 yrs. Was Moderator of Bethlehem Baptist Association, Miss and Mobile Baptist Association and Antioch Baptist Association, Alabama.

Since resigning his pastorate in Mobile in 1888, owing to threatened loss of eyesight he has resided at Healing Springs Industrial Academy, under control of the Antioch Baptist Association, being its first principal for five years, and the school's largest benefactor. This institution is now the property of the Alabama Baptist State Convention, and is being fostered under its control.

After impressive services at the Church Sunday 10 A. M., conducted by Rev. L. S. Brock, the body was borne to its resting place by the Masons, of which order he early became a member, interment being at Healing Springs.

Rev. Mr. Hamberlin was three times married: first, Jan. 12th, 1850, to Miss Virginia Louisiana Stone Hinds Co., Miss., of which union a son, Lafayette Rupert, died at Richmond, Va. in 1902, being at the time a Professor in Vanderbilt University, Nashville, Tenn.

He was married to his second wife Miss Sallie Elizabeth Mullins, Dec 17th, 1853, in Copiah Co., Miss., of which union a son, John Coleman is now living at Dallas, Texas, and who left for his father's bedside as soon as the wire reached him of his father's bedside as father's illness, but arrived too late for the funeral.

Mr. Hamberlin was married a third time to Miss Mary Jane Pearce, at Mobile, Ala., January 28, 1879, who survives him.

He also leaves a half brother, Wm. Ewell Hamberlin, residing at Greensburg, La.

Mr. Hamberlin's long and eventful life it might be well said was a busy and useful one, and his passing will be mourned by a host of friends in the south, endeared to him by his achievements, his pastoral labors, his kindly nature, and sterling qualities of mind and heart.

Clark-Jackson.

On October, the 10th 1906 at the home of the brides parents near Clinton, La. Rev. A. H. Clark of Centerville Miss., and Miss Anyne Rae Jackson were united in marriage the writer officiating. Their many friends wish for them a long happy and useful life.

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Down the Aisle.

Two deacons were talking earnestly together. I shall call them Deacon Brown and Deacon Green, because they were not Deacon Brown and Deacon Green.

"I just hate it," said Deacon Brown.

"I'm not fond of it," said Deacon Green.

"It looks easy," said Deacon Brown.

"But let anyone try it," said Deacon Green.

"They are talking in our church," said Deacon Brown, "about getting the young men to do it, not the deacons. And I wish they would."

"Ever hear," asked Deacon Green, "of the church where

they had the young women do it? That would be pretty."

"The women," responded Deacon Brown, "are doing everything about a church except taking the collection, and they might as well include that."

"Maybe if they did," added Deacon Green, "they'd learn how to put money in the collection. One woman in my row never looks at the box; just reaches out her hand and gropes for it, staring straight ahead."

"And one woman in my row," said Deacon Brown, with an aggrieved air, "always makes a dive for the box and fairly throws her money at it; and of course she misses it, half the time."

"But they are nothing," declared Deacon Green, "to the

women that look into vacancy as you approach, and don't remember they have anything till you get by."

"I have a woman," said Deacon Brown, "who always hides her envelope and pretends not to have it till I start for the next seat. Then she waves it at me and looks mad."

"Sometimes," said Deacon Green, "they haven't anything, but look as if they had, holding their hands just that way; and then when you stick the box in front of them they shake their heads and look daggers."

"But the worst," said Deacon Brown, "is when they have brought their purses along, and fumble, fumble, fumble, while you wait, wait, wait, till it seems like a small sized eternity."

"Sometimes," added Deacon Green, "I don't wait, but try them on the way back."

"And they have always put away their purse, and the money in it."

"Yes," said Deacon Brown, "there's one woman in my row," said Deacon Brown, "she's so nervous she always hits the box when she brings up her hand, and she'd upset the whole thing if I didn't look out."

"And then there are the children!" exclaimed Deacon Green. "They do everything their mammas do, only worse. But they enjoy it so much, I like to see them."

"So do I."

"But isn't it funny," asked Deacon Green, "that so many folks should put money in contribution boxes all their lives and still not know how to do it? Still be embarrassed, over it?"

"It is, indeed. But how about the men?"

"Strange to say, they aren't half so awkward about it as the women. Guess it's because they are more used to money."

"But the women are more used to collection boxes."

"That's so."

"You have the old-fashioned box, I suppose," said Deacon Brown.

"Yes, with short handles. I stretch my arms out of my sock-

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ets, almost, trying to reach the ends of the seats with them. There's only one man in the church that ever takes the box and passes it along."

"But we," said Deacon Brown, "have long handles, and you may thank your stars you haven't. I'm always hitting Deacon Black with my handle, and he's always hitting me with his."

"Those velvet bags are nice and quiet," Deacon Green remarked.

"Always remind me o' Judas," said Deacon Brown. "But how about the plates?"

"Regular detectives," declared Deacon Green. "We take up the communion collection on plates in our church, and it's always dedicated to two saints."

"Two saints?"

"Yes; Saint Nicholas and Saint Copperas."

"Ah—that's old!"

"And forever new in our church," sadly said Deacon Green. "And I do have a time getting them to pass the plate along."

"Worst thing," said Deacon Brown, "is marching back again, Deacon Black and I have such a time getting into step. We're generally trying halfway up the aisle."

"Deacon White and I," said Deacon Green, "get into step all right, but we walk fast, can't seem to hold in, and we get about ten feet ahead of the deacons in the other aisles, best we can do."

"I wonder," mused Deacon Brown, "if Paul used a collection box?"

"Sometimes," responded Deacon Green, "I wish we had only a collection box at the door, Catholic style."

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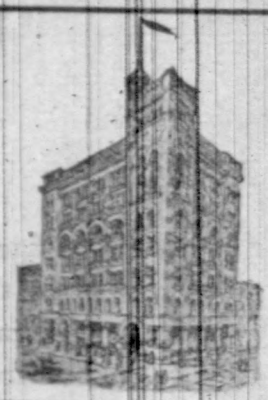
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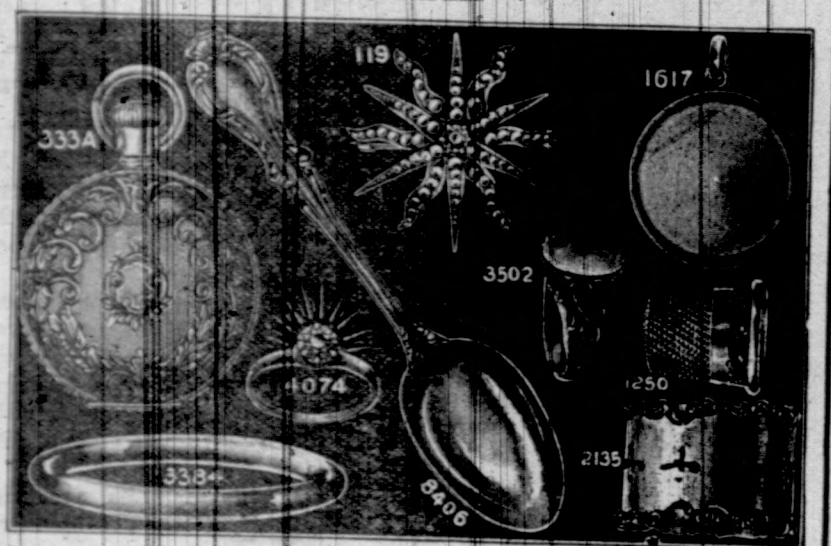
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This volume is the result of the author's intimate personal association with the great Confederate and his study of practically everything that has been published concerning him. He has had special access to the General's private letters and papers and has carefully weighed the statements contained in the official reports of the great battles of his campaigns as given on both sides.

While living in Lexington, Virginia, and acting as one of the chaplains of Washington College during the whole of Lee's presidency, Dr. Jones had the opportunity of making an exhaustive study of the private life and character of this wonderful man. The kindness of the family in allowing him free access to General Lee's private letters and papers has given him peculiar qualifications for presenting the man as he lived and moved among his people.

Introducing General Lee's letters, a large number of which have never before been published. Dr. Jones has arranged them in chronological order, to illustrate the special period of which he is treating—he really has Lee himself tell the story of his life.

General Lee's boyhood and early manhood, his career as a cadet at West Point, his brilliant service in the United States Army (which made General Scott pronounce him "the greatest soldier I ever saw in the field"), his refusal of the supreme command of the Federal Army, his casting of his lot with his native State, the great ability with which he commanded the Army of Northern Virginia and the splendid victories he won until compelled to yield to overwhelming numbers and resources, are matters clearly brought out.

And then the biographer tells the story of General Lee's life after the war and fully illustrates his great ability and success as president of Washington College. He tells of his devotion to duty, his modest humility, simplicity and gentleness, his spirit of self-denial for the good of others, his domestic life and his beautiful Christian character.

With the pen of an eye-witness the author portrays the final sickness, death and funeral obsequies of the great Chieftain and tells of the eulogies that were pronounced upon him and how two continents mourned his death.

With the rich material in his possession, much of which has never been available before, it would have been unpardonable

if so competent a historian as Dr. Jones had not produced a work of very great importance and interest. We claim that this volume is such a book.

General Lee was a model letter-writer, and the letters which form a part of this work will not only charm the reader but throw a flood of light on the life and character of Lee the man. The anecdotes and personal reminiscences are of more than passing value.

Dr. Jones has written of a man among men. His hero is no weak man, but a giant of towering height whose strength was the might of gentleness and self-command. A modest, God-loving gentleman, a firm, staunch patriot and intrepid soldier, a brilliant commander, a magnanimous foe, a thorough scholar, a useful and honorable citizen, Robert Edward Lee's place is at the head of the great men of recorded time.

We can not have too many biographies of him, we can not raise too many monuments to him, we can not see his gentle face too often. Noble, just and generous, tender, strong and loving, he is venerated and loved throughout the world. Any serious work touching upon his life and character must command respect, and here we have his life as told by himself through his letters and by his chaplain, "the fighting parson," whom he greatly loved.

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Chronicles.

L. A. D.

A very early morning ride in the cars, Tuesday, 6th inst., brought me to New Orleans before noon. I was en route to the Louisiana Convention, at Lake Charles. Our train was only about two hours behind time: the Sunset train left on its schedule. Nearly the whole city delegation was in our crowd—there was another crowd; seemingly of the Italian persuasion, largely.

There have been wonderful changes in South Louisiana in the last fifty years—in every respect. In the early days we had to come to New Orleans from Mississippi by horseback and water. Except a short line or two out of the city a few miles, there were no railroads—unless the line to Berwick's Bay had been completed. Now there are railway lines almost everywhere.

We reached Lake Charles about 7:30 p. m., in time to hear Bro. B. D. Gray's address especially to the ladies. A crowded house. Of course we were assigned; for we have visited not only a prosperous but a hospitable city. The convention met at 10 a. m. Wednesday—the president being delayed by a railroad wreck. Among former Mississippians present were Bro. W. A. McCain, once pastor 41st Ave. church, Meridian, and Bro. H. H. Webb, now pastor at Cheneyville, this State.

The convention is a live body of intelligent men; bent upon doing something. Large advances have been made in all departments of work, and others have been added. Another is being discussed—i. e., a hospital. Two evangelists are to be kept in the field, and a paid agent. Contributions have doubled, and a much greater increase is expected next year. Louisiana does not seem disposed to stop at small things.

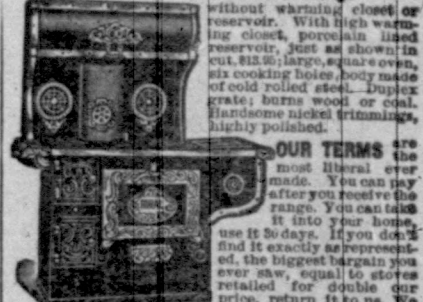
The State is getting rich. In this portion there are fields of cane, vast expanses of rice, sulphur mines and oil wells. Lake Charles is in the midst of these; a neat city of 15,000 population, with two Baptist churches, an orphan asylum, and a lot of clever people. The streets are being paved with vitrified brick—a city by the sea. Male and female colleges, and other schools at Alexandria, Keachie and Mt. Lebanon—all under Baptist control. The denomination claims 50,000 members.

All these things are only mentioned briefly: referring to the "Baptist Chronicle" for more full and accurate information. If there be a fault to find, it might be the past seeming neglect of pressing the Sunday school and B. Y. P. U. departments of church work. There will be loss suffered from lack of training and instructing the

young in childhood and their early enlistment in "the army of the Lord."

Two great dangers are to be provided against: the immigration of foreigners and the predominance of the negro race. The first is a present and increasing danger; for few of the immigrants are of our faith. Of the second we do not fear directly; for the negroes are generally religious—mostly of the Baptist persuasion. But brush fields need careful cultivating for safety. Much personal work is demanded.

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Dept. A, Lexington, Ky.

Concerning Charity.

Thanksgiving Day brings us the appeal of those excellent organized charities that are indispensable in modern civilization. Out of our own abundance it behooves us to aid every association that benefits the poor, the orphan and the aged. We ourselves shall not receive the rich benefit we ought if we limit our alms to these sources. Out of our own basket and store, in delicate, silent and unobtrusive ways, shall we not add at this time to the joy of those who never ask help, who suffer without complaint, and who would sooner die than be assisted from the relief funds of any society. Most of us have friends or kindred of this sort, and we may not evade the precious chance Thanksgiving brings us to send them something that will brighten their lives. Each home should have other homes in mind that may be united in a chain of invisible beneficence at this season. —Margaret E. Sangster in Woman's Home Companion for November.

Indoor Pleasures.

Our Thanksgiving festival marks the extreme boundary line between outdoor and indoor enjoyment for thousands of people. Those who are in any measure handicapped by feeble health, the great contingent who are on the borderland of age, and the multitude of busy folk who work for their living, take their holidays before Thanksgiving, and settle down to the coziness of the fireside for the long winter evenings as November reaches its closing about the winter evenings until Thanksgiving is over. Then the household becomes full of mysterious and delightful planning for the coming season; there are gifts to be made, many of them by the hands of women and children, there are sociables and receptions ahead and, in home and society alike, the pressure of much that is exciting and interesting begins to be felt. —Margaret E. Sangster in Woman's Home Companion for November.

The Christmas Delineator.

The December Delineator is a typical Christmas number. It is sufficiently premature to assist Christmas-makers with its hints for Christmas gifts and holiday entertainments, besides containing an abundance of seasonable literature calculated to fit in from now until New Year's Day. Maud Ballington Booth contributes a most touching description of the work of the Volunteers, "Christmas Sunshine in the Shadows." Christmas stories for adults are "The Evergreen Tree," by Marion Ames Taggart and "The Shoplifter at Satterthwaite's" by

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Free to You and Every Sister Suffering From Woman's Ailments.

I am a woman.
I know woman's sufferings.
I have found the cure.
I will mail, free of any charge, my home treatment with full instructions to any sufferer from woman's ailments. I want to tell all women about this cure—you, my reader, for yourself, your daughter, your mother, or your sister. I want to tell you how to cure yourselves at home without the help of a doctor. Men cannot understand woman's sufferings. What we women know from experience, we know better than any doctor. I know that my home treatment is a safe and sure cure for Leucorrhoea or White Discharge, Irritation, Displacement or Falling of the Womb, Protrusion, Discharge of Pus, Painful Periods, Sterility or Ovarian Tumors or Growths; also pains in the head, back and bowels, bearing-down feelings, nervousness, creeping feelings up the spine, numbness, drowsiness, hot flashes, weakness, bloating and bladder troubles where caused by woman's peculiarities to our sex.

I want to send you a complete ten days' treatment entirely free to prove to you that you can cure yourself at home, easily, quickly and surely. Remember, that it will cost you nothing to give the treatment a complete trial; and if you should wish to continue, it will cost you only about 12 cents a week, or less than two cents a day. It will not interfere with your work or occupation. Just send me your name and address, tell me how you suffer if you wish, and I will send you the treatment for your case, entirely free, in plain wrapper, by return mail. I will also send you the cost, my book—"WOMAN'S OWN MEDICAL ADVISER," 15th explanatory illustrations showing why women suffer, and how they can easily cure themselves at home. Every woman should have it, and learn to think for herself. Then when the doctor says, "You must have an operation," you can decide for yourself. Thousands of women have cured themselves with my home remedy. It cures all, old or young. To Mothers of Daughters, I will explain a simple home treatment which speedily and effectually cures Leucorrhoea, Green Stinkiness and Painful or Irregular Menstruation in Young Ladies. Plumpness and health always result from its use. Wherever you live, I can refer you to ladies of your own locality who know and will gladly tell any sufferer that this Home Treatment really cures all women's diseases, and makes women well, strong, plump and robust. Just send me your address, and the free ten days' treatment is yours, also the book. Write today, as you may not see this offer again. Address MRS. M. SUMMERS, Box 252 - - - Notre Dame, Ind., U. S. A.

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William Hamilton Osborne, and those for children "The Blue Kimono," by Virginia Woodward Cloud, and "Betty Evolves a Christmas Idea," by Elizabeth Preston Badger. Agnes and Egerton Castle's romance, "A Young Conspiracy," and Anthony Hope's short story, "The Duke's Allotment" seem especially suitable for reading on winter evenings. But the crown of the Christmas literature is Edwin Markham's splendid poem, entitled "The Great Guest Comes." It is illustrated in colors by J. C. Leyendecker. The serial stories, "Fraulein Schmidt and Mr. Anstruther" by the Countess von Arnheim, and "The Chauffeur and the Chaperon" by the Williamsons, are continued, while Barry Pain's "The Diary of a Baby" is concluded. Essays for everyday are, "The Slavery of Superstition," by Lilian Bell, "Eliminating Non-essentials," by Lida Churchill, and "Pulling Together Through a Crisis," by William George Jordan. David Belasco contributes a most interesting description of "Making the Play Seem Real."

The usual amount of space is devoted to up-to-date fashions in garments and millinery, and practical papers and departments for housekeepers.

A Noiseless Light.

A noisy light is empty. The Pharisee who stood on the street corner to pray, was more like "sounding brass or a tinkling cymbal"; and the man today, who gives a copper to missions and tells it out is about as full of light. Christ bade men to let their light shine, but also told them not to let the left hand know what the right hand did;

and He said something about doing alms in "secret" and being rewarded "openly." He also said that the "brass" sounding man has his reward. This, doubtless, is found in that large feeling which attends self-conceit and makes some feel as large as a mule, when about the size of a mouse.

Light is a noiseless thing, yet how mighty! Christ set agoing a principle—noiseless, yet oh, how great! In Christian lands it gives coloring to almost every thing, and is fast taking hold of heathendom. It is that noiseless power which is akin to the mind—not seen, but felt; that which lightens men's souls and makes of them new creatures. Then let it be speeded on!

J. E. PHILLIPS.

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